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living witnesses and written documents or oral tradition, but to whom generally we cannot infer that aught of historical knowledge was revealed. Their method of procedure, judging from their frequent references to authorities, was not unlike that of Luke, who says, "It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus." (Luk. i. 3). The matter of these writers we regard inspired, but not revealed. The prophet, on the other hand, received truth by revelation. His natural faculties of reflection, reason, and imagination were doubtless not abated, nay rather were quickened, yet he was conscious of receiving information in some other way than through these. It was not the result of his own efforts, instruction or intention, not the product of his own thinking, but was a divine communication. A power outside and apart from himself gave it unto him; a power compelling him to speak. Hence the hand of the Lord was said to be upon him. Isa. viii. 11; Jer. xv. 17; Ezek. i. 3; iii. 14, 22; viii. 1. Hence his message is repeatedly called the word of the Lord, a "thus saith the Lord," as commences nearly every paragraph of the prophetic writings. The prophets distinguished themselves from the false prophets because the latter spoke a vision of their own heart, and not out of the mouth of the Lord (Jer. xxiii. 16). False prophets spoke according to their own wishes and desires, spoke to flatter and please their hearers. Not so did the true prophets. They spoke even against their own inclination (Jer. xx. 9). This distinct consciousness of uttering the word of God, is one of the strongest arguments for the truth of their claim to be the revealers of the divine will, just as one of the strongest arguments for the messiahship and divinity of Christ is his own consciousness and testimony of the same. As in the case of the greatest of the prophets, so also of his forerunners, they were either deceivers, or self-deceived, or, as they claimed to be, the mouth-pieces of God.

UNROLLING THE MUMMY OF RAMESES THE GREAT.

[From a translation (in *Sunday School Times* of Aug. 14, 1886) of Prof. Maspero's Official Report.]

The mummy (No. 5,233) [discovered in 1881 in the tomb of the priest-kings at Dayr-el-Bahari] first taken out from its glass case is that of Rameses II., Sesostris [the first Pharaoh of the oppression, according to the view of many eminent scholars], as testified by the official entries bearing date the sixth and sixteenth years of the reign of the high-priest Her-hor Se-Amen, and the high-priest Pinotem I., written in black ink upon the lid of the wooden mummy-case, and the further entry of the sixteenth year of the high-priest Pinotem I., written upon the outer winding-sheet of the mummy, over the region of the breast. The presence of this last inscription having been verified by His Highness the khedive, and by the illustrious personages there assembled, the first wrapping was removed, and there were successively discovered a band of stuff (*sic*) twenty centimetres in width rolled round the body; then a second winding-sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a piece of fine linen reaching from the head to the feet. A figure representing the Goddess Nut, one metre in length, is drawn upon this piece of linen, in red and white, as prescribed by the ritual. The profile of the

goddess is unmistakably designed after the pure and delicate profile of Seti I., as he is known to us in the bas-relief sculptures of Thebes and Abydos. Under this amulet there was found another bandage; then a layer of pieces of linen folded in squares and spotted with the bituminous matter used by the embalmers. This last covering removed, Rameses II. appeared. The head is long, and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimetres in length. White at the time of death, they have been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the noses of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheek-bones very prominent; the ears round, standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jaw-bone is massive and strong; the chin very prominent; the mouth small but thick lipped, and full of some kind of black paste. This paste being partly cut away with the scissors, disclosed some much worn and very brittle teeth, which, moreover, are white and well preserved. The moustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two to three millimetres in length. The skin is of earthy brown splotched with black. Finally, it may be said that the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but even under the somewhat grotesque disguise of mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head; but in consequence of the reduction of the tissues its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna; and the wound in the left side through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed, like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Rameses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died.